

The RELIGION
of The
SPIRITUAL
EVOLUTION
of MAN

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The religion of the spiritual evolution



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The Religion
OF THE
Spiritual Evolution of Man



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DEDICATION

THIS BOOK IS, OF NECESSITY,
DEDICATED
TO ALL MANKIND

PREFACE.

THE name of the author would add nothing to the weight of this book, and for reasons which seem justifiable it is published anonymously.

For more than thirty years the author has felt that Science owed to humanity a religious philosophy which would comprehend all ascertained truth and assert its rational relations to the Infinite One.

More than a decade ago the loss of one whose wifely companionship greatly blest the author's life, led to a deeper study of the import of the great process under which man has evolved, and always there has appeared to the author the urgent necessity for a constructive religious work which would definitely advocate the acceptance and strong organization of a religion which looked only to Science and rationality for its authority.

This book is an attempt to answer that necessity. The intent of the book is not that of a philosophical treatise. It assumes much as scientific truth which is so demonstrated in the observations and conclusions of evolutionary scientists and philosophers during the past half-century.

It is not claimed as a work of original thought. It is presented as a work of assimilation, suggestion and construction. The author cannot fitly acknowledge in this work the assistance given by many writers

to whom the ideas of the book assimilated in part, owe their origin or development, as the sources are literally hundreds in number. Some are shown in the book itself, but modern scientific thought in the field of ethics is everywhere pregnant with all which this book constructively re-states.

The attempt is made not only to fill the constructive necessity of the process which makes for righteousness, for the comprehension of evolutionists who have thrown away the shackles of Christian orthodoxy, but also to suggest, in relative simplicity, to those who are still clinging to fragments of orthodoxy under the name of "the higher criticism," that there is a loftier and holier field for their endeavors in attaining harmony with the scientifically revealed purposes of the Infinite One than in trying to reconcile the sayings of a religious teacher of twenty centuries ago with the great import of the Spiritual Evolution of man. Another object is to stimulate amongst all men a never-ending search for all truth.

The author wishes to acknowledge a certain unworthiness in presenting such a work to his fellow-men. He does not feel that either his outward life or his inner self has been such that it has best conformed to the high ideals of the Religion of the Spiritual Evolution of Man, and yet he has longed greatly for a chance to help in the organization and development of this religion of the future, and always has supremely felt in his soul the highest love and worship of the Infinite One.

CHAPTER I

THE NEW DAY

THAT there is a new day dawning in the Spiritual life of mankind, a day whose growing light will unite many of the farthest evolved of the race in strongest purpose for the uplifting of the souls of all men, is not now a dream of idealists, but a fact of evolution plainly discernible.

That there is the highest and greatest work for humanity ever attempted now devolving upon those who see the light and who temporarily represent the most advanced in the upward current of racial evolution seems very clear.

That within strict fidelity and adherence to scientific knowledge and eternal truth, there lies a wonderful constructive religion, higher in its purposes and immeasurably truer in its relation to the Infinite One than any of the religions of the past or any other religion or cult of today, is now the firm conviction of many who have been seeking the fundamental truths of existence. That the world for more than half a century has been rapidly growing towards the actual strong constructive organization of the Religion of the Spiritual Evolution of Man will soon be clear to the, now, very large number of thinking men and women, who, more or less distinctly, have

seen the coming of the great day when Science and Religion shall be one in very truth.

If the message of this book fails not, then we, who see the light of the dawn of this better day for humanity, will soon bend every best endeavor of our souls towards establishing the Religion of Spiritual Evolution, the religion of Science, which must of necessity be the great religion of the future, and ultimately the universal religion of earth.

That this coming religion will seek as its greatest purpose "Race Salvation," through united effort of its adherents to uplift all humanity to higher spiritual planes of living, will distinguish it in part from a religion which places individual salvation, as a paramount duty, and this new religion will correlatively teach that the only individual salvation which is worthy and which belongs within the great design of the Infinite One is to be gained by constantly striving to make the race itself advance spiritually.

To one who has pondered for years over the growing inadequacy of any organized religion of the present to fairly meet, within the realms of truth and knowledge, the spiritual wants of educated humanity, there has been brought the increasing conviction through a decade, that there remains for humanity a revelation, through Science itself, of a new religion which can be accepted by every human being who dares to think for himself and seek the truth, and the

message of this book is written for each man or woman of the race who will open his or her eyes to the real problems of existence, and who will fearlessly cast away superstition, ignorant faith and false beliefs.

CHAPTER II

THE BREAKING OF IMAGES

BEFORE attempting the constructive portion of this book it may be well to briefly state wherein the Religion of Spiritual Evolution must necessarily destroy the false images of spiritual life which Christianity and other religions have set up for humanity to believe in and to worship.

Borrowing materially in ideas from the recent lecture of Dr. Charles W. Eliot upon "The Religion of the Future" the adaptation is made to conform to the further purpose of this work.

I. With the coming of the Religion of Spiritual Evolution, no longer among reasoning men and women shall the ideas prevail that individual salvation is the necessity of any soul, in the sense that the Infinite one had become angered at the children of men and perforce had to require a blood sacrifice of the life of an innocent man, even His own son, to appease His wrath, and that only the souls of those who accepted this vicarious atonement could survive destruction or torture. Such an idea as the sacrifice of a Son of God, while higher in an ethical scale, is one with

the idea that burnt offerings of beasts or human beings can placate the wrath of God.

The Religion of the Spiritual Evolution of Man holds supremely higher concepts of the Infinite One. The import of the Cosmic Process (the process which evidences the unfolding and progress of everything which exists in the Universe, including Matter, Force, Life and Spirit), as revealed through science and exhibited in the life history of the race of mankind on earth, is unalterably opposed to any idea that any man at any time aroused the wrath of the Creator of the process. The shadow of the "wrath of God" has never been a reality, and its menace in the souls of man which has often darkened lives, and has well served priests to bind humanity with chains of fear, when Science brings the strong light of truth to the problems of man, simply represents certain effects of the forces of evolution.

What man, be he priest or prophet, dares to impute to the Infinite One, who rules in infinite spirituality a universe of countless millions of solar systems, an attribute of wrath against any soul which owes its existence solely to His great process.

President Eliot says:

"The religion of the future will not be propitiatory, sacrificial or expiatory. In primitive society, fear of the supernal powers, as represented in the awful forces of nature, was the root of religion. These dreadful powers must be propitiated or placated and they must be propitiated by sacrifices in the most lit-

eral sense; and the supposed offenses of man must be expiated by sufferings which were apt to be vicarious. Even the Hebrews offered human sacrifices for generations, and always a great part of their religious rites consisted in sacrifices of animals."

II. That the Religion of Spiritual Evolution rejects wholly so-called "revelations," conversations of the Infinite One with human beings, "inspired" visions, messages from God on golden plates, or tablets of stone, and such child-like conceptions of the way man shall ascertain the truth or learn the Will of the Infinite One, need not shock any reasoning person.

It is not compatible with any rational view of the truths of Science that the Creator of the Process which has brought mankind to the present stage of race advancement, ever directed and commanded the awful cruelties ascribed by the Hebrews in their Bible to Him, Whose unalterable purpose for the children of men has been that they shall progress towards higher ideals. Nor can it be true that even the lofty thoughts of so-called "inspired writers" were directly revealed by the Infinite One. It is actually within the Spiritual Process that great uplifting thoughts shall come to those who are temporarily the highest evolved of humanity; the process itself demands this, but this is not direct revelation and may be only the foreshadowing of truth, and not truth itself.

There are revelations of science which conform to eternal truth and reveal the Will of the Infinite One, and these revelations cast aside every false or deluded claim of every religion which represents its founder or its prophets as directly inspired of God or receiving messages from God.

III. No race, or people, or sect has ever been "the chosen people of God." Neither Israel, nor Islam, neither Jew nor Christian, neither Catholic nor Protestant nor Buddhist, nor any other class of religionists has at any time been "chosen of God" for any purpose. The evolutionary process is not one which can possibly admit of either racial, religious, or individual "favorites" of the Creator of the Process. Differences in the condition of advancement of the several races and nations of the earth eventuate through the operation of social, economic and spiritual laws and not because the Infinite One stultifies His Divine Plan by purposely selecting "favorites" amongst the evolving races of man.

IV. The Religion of Spiritual Evolution leaves no room in the universe for any "devil" and, likewise, rejects entirely the doctrine of a hell and eternal, or any damnation of the wicked. If the wicked survive physical death their souls must survive as potentially capable of advancement towards righteousness; there seems to be no other conclusion under the

process which is evidenced in Spiritual Evolution.

The personification of imaginary evil forces, into a devil and his fallen angels, finds no place in the truths of science. As Dr. Eliot says: "The religion of the future . . . will believe in no malignant powers, neither in Satan nor in witches, nor in the malign suggestion. When its disciple encounters a wrong or evil in the world, his impulse will be to search out its origin, source, or cause, that he may attack it at its starting-point. He may not speculate on the origin of evil in general, but will surely try to discover the best way to eradicate the particular evil or wrong he has recognized."

V. So, too, the Religion of Spiritual Evolution does not admit within its scope the Heaven of Christianity. Science lends no atom of truth to the idea that the physical body of man will survive physical death or ever be resurrected from the grave, or that any man will be changed to a perfect being in the twinkling of an eye. The body is merely the physical machine which human personality uses in its sojourn on earth and, as will be shown hereafter, the import of the great Spiritual process under which personality makes its earthly pilgrimage, is, that with its individuality unimpaired, man's personality, his soul (at least, if fit) passes the cataclysm of physical death just as it is, to progress higher and higher in a spiritual realm, and that no magic change perfects

his character spiritually, but he must ever strive and learn the higher way, in that realm beyond the grave.

VI. The Religion of Spiritual Evolution, for reasons hereafter stated, wholly denies that any "miracle" ever occurred. The great process admits of nothing supernatural. The process and its ever-changing results are revelations of the Infinite One, and there is no room for even a belief of supernatural intervention within either human rationality or sane human faith.

CHAPTER III

THE REIGN OF LAW

"BE there or be there not any other revelation, *we have a veritable revelation in science*—a continuous disclosure through the intelligence with which we are endowed—*of the established order of the universe.*

"This disclosure it is the duty of every one to verify, and having verified to receive it with all humility."

—Herbert Spencer, *First Principles*.

No religion which does not find itself at oneness with all that science discloses can survive; for science is simply the truth of the Infinite One. So, too, no religion which is not broad enough to adapt itself to the ever-widening disclosures of science is worthy of adoption by all men. That the Religion of Spiritual Evolution must, of supreme necessity, be always in unity with science and must, of like necessity, always welcome every rational advance of knowledge, will hereafter be demonstrated. That this new religion is based upon the verities of the universe and of the Cosmic Process in its fullest import is the primal belief of those who are ready to teach humanity its greatness and its truth. If we fail at any time to properly comprehend the real "revelations" of the Infinite One, as disclosed in this great process, it shall

not be aught than our personal failure, and cannot change the ultimate verity of the revelations nor the power of the religion to bring men throughout all future time into uplifting unison with the very purposes of God.

It is quite essential that anyone who wishes to comprehend the foundations of the Religion of the Spiritual Evolution of Man shall first be satisfied that throughout the universe there exists "established order." Most of us recognize now that day and night, the seasons, the revolutions of the moon around the Earth, the revolutions of the Earth around the Sun, the growth of all vegetation, the blowing of winds, the falling of rain and snow, the flowing of rivers, and, in fact, all of the usual physical phenomena of ordinary human observation do not occur hap-hazard or by chance, but belong to the "established order of the universe."

So, too, if we will reflect, we must admit that all animal life (excluding man for the present) has its "established order" of existence. We know that we rely upon the laws of animal life in all our relationship with the lower creatures. We may not have learned all that Darwin and his scientific successors have taught of the evolutionary laws which relate to animal life, but we can understand well that the life process from egg to the individual animal is one of so established an order that man relies upon it

every day in breeding and fostering animal life. It is therefore not very hard to comprehend that the physical life of the lowlier animals, including the functions of their bodies, their birth, their growth from infancy, their nutrition, and finally their death, when natural, all conform to the "established order" or, if you please, to the "laws" of their existence. Also the wonderful laws under which all life evolves and to which even all inorganic matter yields obedience are now within man's knowledge to a large extent.

It may require a little deeper thought on the part of those who have not learned the broader truths of the evolution of all that exists to comprehend that man, as far as his physical life is concerned, like other animals, exists under an "established order" and while it may be quite demonstrable that, unlike other animals, his physical existence may be affected in many ways by the operation of laws which relate to his mentality and his spirituality, yet we should not, through any hasty deductions, place man outside of the "established order of the universe." To the contrary, as soon as one can comprehend that there is a great unity in everything in the Universe which science has brought within the knowledge of humanity, and that every advance of human knowledge or of human reasoning simply verifies strongly the concept that this "established order of the universe" constitutes a great "Process" in which the whole universe, including everything therein contained, has always moved on in the courses of evolution, just as soon will

the overwhelming import of the Cosmic Process in its relation to mankind become clearer and clearer and just so soon will we gain a growing conviction that even man's moral life may be affected by spiritual laws.

It is also essential to any fair comprehension of the Process of God, the Cosmic Process, that we should understand that, in a large sense, the entire process goes on under the reign of laws which govern, affect and influence every one of the untold myriad of changes which are constantly going on within the totality of the phenomena of the universe. Spencer says that our "recognition of law" is simply "the recognition of uniformity of relations among phenomena." It is believable, however, that in the new religion we shall demonstrate that the laws of the universe evidence the unchanging will of the Infinite One, and that in recognizing and defining laws we are learning the design of the Almighty. But here Spencer can give us great aid in rationally determining the Universality of Laws. In his essay on "Laws and the Order of Their Discovery," he says:

"The recognition of Law being the recognition of *uniformity of relations among phenomena* it follows that the *order* in which different groups of phenomena are reduced to law must depend on the frequency with which the *uniform relations they severally display are distinctly experienced.*

"At any given stage of progress those uniformities will be best known with which men's minds have been *oftenest and most strongly impressed*. In proportion partly to the *number of times a relation has been presented to consciousness (not merely to the senses)* and in proportion partly to the vividness with which the terms of the relation have been cognized will be the *degree in which the constancy of connection is perceived*."

"The *succession in which relations are generalized* being thus determined there result *certain derivative principles to which this succession must more immediately and obviously conform*."

1st. "The directness with which personal welfare is affected."

2nd. "The *conspicuousness* of one or both phenomena between which a relation *is to be perceived*."

3rd. "The relative frequency of occurrence."

4th. "The succession in which different classes of relations are reduced to law depends in part on their simplicity."

5th. "Fifth comes *the degree of abstractness*. *Concrete relations are the earliest acquisitions*. Such analyses of them as separate the essential connections from their disguising accompaniments necessarily come later. The analyses of the connections, always more or less compound, into their elements then becomes possible. And so continually until the *highest and most abstract truths* have been reached."

* * * * *

"Having roughly analyzed the progress of the past, let us take advantage of the light thus thrown on the present and consider *what is implied respecting the future.*

"Note first that the likelihood of the *Universality of Law* has been ever growing greater."

"Out of the countless co-existences and sequences with which mankind are environed they have been continually transferring some group whose order was *supposed to be arbitrary* to the group *whose order is known to be uniform.* And, manifestly, as fast as the relations that are *unreduced to law become fewer,* the *probability* that among them *there are some that do not conform to law becomes less.* To put the argument numerically, it is clear that when out of surrounding phenomena a *hundred* of several kinds have been found to occur in constant connections there arises a *slight presumption* that *all* phenomena occur in constant connections. When uniformity has been established in a *thousand* cases *more varied in their kinds,* the *presumption gains strength.* And when the *known cases of uniformity* amount to *myriads,* including many of each variety, it becomes an ordinary induction that *uniformity exists everywhere."*

"Silently and insensibly their experiences have been pressing men on toward the conclusion thus drawn. *Not out of a conscious regard* for these reasons, but from a habit of thought which these reasons *formulate* and *justify* all minds have been advancing toward

a belief in the constancy of surrounding co-existences and sequences. *Familiarity with concrete uniformities has generated the abstract conception of uniformity—the idea of LAW; and this idea has been in successive generations slowly gaining fixity and clearness.*”

* * * * *

“This habitual recognition of law, which already distinguishes modern thought from ancient thought, must spread among men at large. The fulfillment of predictions made possible by every new step, and the further command gained of nature’s forces, prove to the uninitiated the validity of scientific generalizations and the doctrine they illustrate. *Widening Education* is daily diffusing among the mass of men that knowledge of these generalizations which has hitherto been confined to the few. And as fast as this diffusion goes on, must the belief of the scientific become the belief of the world at large.”

That LAW IS UNIVERSAL will become an irresistible conclusion when it is perceived that THE PROGRESS IN THE DISCOVERY OF LAWS ITSELF CONFORMS TO LAW.”

* * * * *

“Having long ago proved uniformity throughout all the lower classes of relations and having been step by step proving uniformity throughout all classes of relations *successively higher and higher* if we have not yet succeeded with the highest classes it *may be fairly concluded that our powers are at fault*

rather than that the uniformity does not exist; and unless we make the absurd assumption that the process of generalization now going on with unexampled rapidity has reached its limit and will suddenly cease, we must infer that, ultimately, mankind will discover a constant order of manifestation even in the most involved and obscure phenomena."

It can scarcely be doubted, by anyone who has given any serious thought to the question, that men, as moral beings, are subject to moral forces which evidence certain laws which affect the ethical growth of individuals and communities. Laws of environment and heredity so plainly affect every human being it ought not to be disputed that in some degree the reign of law extends into the Spiritual life of mankind. It will, furthermore, not be difficult of belief (when the full import of the process under which we live is understood), that our whole Spiritual life is within a realm of beneficent laws of which, when comprehended, we can take advantage for the upward progress of the race and for the great advancement of our own souls, just as man has constantly modified terrestrial physical evolution, by intelligent use of the physical laws of the universe.

It will be well right here to permanently disclaim the idea that because man lives within a kingdom

of law he is, morally, merely the mechanical automaton of cause and effect, which some scientists of much learning would make him. Neither determinism nor materialism has place in the higher conceptions of Spiritual Evolution.

It may be frankly admitted that "free will" may still remain a "riddle" of rationality, as Huxley said, but a recent writer* has effectually demonstrated that neither Spencer nor Haeckel considered all the phenomena of man's existence nor all the import of their own logic, in deducing their deterministic and materialistic conclusions. This writer also shows that we would falsify every human experience and all concepts of justice, virtue, bravery, honor, integrity and even truth itself, if we did not concede the power of moral choice to the race of man.

He also clearly demonstrates that the existence of "free will," or moral choice of actions, is no greater a mystery of rationality and is of the same class as the mystery of rationality inherent in the human concept of time and that of space, which mysteries Spencer so clearly analyzes. It takes but little beyond the fact of the existence of these mysteries which human reason cannot solve, to convince one, who can clearly see the design of the Infinite One in Spiritual Evolution, that human thought and reason were purposely halted by these impenetrable barriers, as a pledge of God that human personality (at least of the

* W. H. Mallock, "The Reconstruction of Religious Belief,"

morally fit) should survive physical death; but of this more hereafter.

The Religion of Spiritual Evolution banishes from its conceptions of the true history of the evolution of man upon the earth, any idea that the account of the Jewish Bible of man's origin gives even "figurative" verity. Science has long denied even the poetical truth of the story of the Garden of Eden. To adopt the tale of Adam and Eve does not conform to the true history of man, which is written in unmistakable monuments of evolution, which every man who chooses may read for himself. It does not conform at all to the truths of evolution to believe that the two progenitors of the race were originally created in the present physical form and spiritually perfect and then fell into spiritual degradation, and thus condemned the children of men to inherited displeasure of God.

Science finds a different "revelation" of the origin of man, evidenced in Nature in many ways, and, while it is not the purpose of this book to amplify the facts which have very many sources of verification, it may be well to say that science finds man appearing on earth many thousands of years before the chronology of Creation began, as recorded in the Jewish Bible, and finds him as a lowly creature, ape-like, with only the potentialities of growth to higher intellectuality and higher spirituality. It also finds

him then as a descendant of a line of animal life which reaches back millions of years to the microscopic single cell, the original form of physical life which evolved on earth.

It may well be said that, up out of the star dust from which the earth was formed came human life by exceedingly slow stages of evolution; and it is quite possible that better comprehension of the great design under which the race of man exists shall bring the belief that from the Infinite Intelligence Itself came the Spirit of man.

The iconoclasm of the Religion of Spiritual Evolution goes farther than denying the verity of all other religions. It says that the truth of the "established order of the universe" rigorously excludes the idea that at any time the Creator of the Cosmic Process intervened by special act to change for any man or any people the operation of any law of the process. "Miracles" are inconsistent with the higher conceptions of the Infinite One brought into the soul by knowledge of His great plan for humanity.

Also this coming religion cannot sanction the idea that even the prayer "of a broken and contrite heart" can influence the purposes of the Maker of Laws. That prayer can have no objective force or effect may be predicated as a general proposition, although within the realm of law itself and within the great process, it is not impossible that in the yearnings and

spiritualizing influences of what we may call some kinds of "prayers," there has been a psychological spiritual force which has tended to uplift the souls of others who heard not the prayers as well as subjectively those who prayed. The law which would effect such uplifting power would be one of broader scope, also, than here outlined.

Spiritual Evolution looks to the discovery and expression of beneficent laws, which as yet are dimly perceived. The new religion will give to the souls of men the consolation and spiritual uplift of purer worship of the Infinite One in all the daily life of the individual than ever was dreamed of by man, and the idea that every man exists under one great uplifting process, which God Himself will not change, is essentially greatly higher than the conception that priest or layman, Christian or pagan, by petition, however disinterested and pure, can change the Will of God or affect the laws of God's Universe.

CHAPTER IV

THE INFINITE ONE

“Canst thou by searching find out God?”

WHAT has the Religion of the Spiritual Evolution of Man to say about God?

In higher faith than any religion of the past or present we assert that the new religion finds the Infinite One manifested in all that exists, and manifested in so great a design (as viewed by finite intelligence) as to impel every soul which comprehends the import of this design, to strong uplifting worship.

The Religion of Spiritual Evolution is distinctly monotheistic. Spencer, whose philosophy illumined half a century of human advancement, found in the Cosmic Process, in its totality, the proof of “an Infinite and Eternal Energy from which all things proceed,” but halting at, what he deemed, impassable barriers between the Infinite and the finite, he would not tolerate the idea that we of finite intelligence could ascribe any “attributes” to the “Inscrutable” Power. Mr. Mallock, in his remarkable book, “The Reconstruction of Religious Belief,” establishes clearly and scientifically that we are justified by the philosophy of both Spencer and Haeckel in finding purposive Goodness in things as they are, even though

the scientific mind asserts another of the "mysteries" to bar the conclusion, as a matter of pure reason. The sooner students of philosophy recognize that, for the purposes of life and human advancement, we must yield to universal human experience to "cut the knots" of the mysteries of our conceptions of time, space, the origin of matter and of motion, moral freedom of man, the existence of our own personality and of our own consciousness, the sooner will they join with us in the great work of race salvation. This, however, is not a conflict between the new religion and science. It is simply a reconciliation of finite rationality with things as they are.

But, while the new religion finds in the strictest deductions of Science an Infinite Power manifested in all things, and that this Power evidences the existence of the Infinite One, or God, this religion does not permit man to define God as a person in the sense that human beings are persons. It does not permit any man to say that he is formed in the image of God. Man, as a creature, is the product of an evolution which brought his organism up through a process which leaves some of the apes as his lowlier image. If you say that the language in Genesis, which asserts that "God said, 'Let us make man in our image, after our likeness,'" is figurative and should be applied only to the soul or spirit of man, who art thou who asserts that the human finite

soul images the Infinite One. We undoubtedly have through our souls a link with the Supreme Being, a link which has great spiritual significance, but we should be slow to deduce more than that through this link we can have rational hope of the *spiritual personality*, at least of the morally fit, surviving physical death and of progressing in the spiritual realm beyond death towards the Infinite One, and perhaps eventually finding the higher rationality which will solve the mysteries which now limit human reason.

In subsequent chapters, in dealing with the import of Evolution on earth and the way humanity can forward the very purposes of the Infinite One, we will be assisted in a comprehension of Him as not only "the Infinite and Eternal Energy from which all things proceed," but also as the Infinite Intelligence working in the evolutionary process to help men on the upward way to righteousness and, because His purpose is in the process, we must find Him as immanent, in the higher sense, in all things. We must not consider Him as a faraway ruler, nor must we think of Him as simply starting the Cosmic Process and awaiting through untold ages, past and future, for its final consummation, even as far as mankind is concerned. But from the import of Spiritual Evolution we are fully entitled to believe that His will enters into our own personalities in every ethical impulse and that His glory shines not only in a universe of myriads of solar systems vastly greater than our own, as well as in the minutest of existing

things, but, also, in a higher sense, in every righteous deed and most surely in every effort humanity makes towards better spirituality.

If we wish to define Infinity it can only be done as an outpouring of our souls towards the Infinite One and not as any demonstration of Science, and yet, when the psychical and ethical import of Spiritual Evolution is fairly comprehended, we will be entitled to believe as a rational conclusion that God is a *Spirit* of Infinite Intelligence and Infinite Goodness, and that He is immanent in everything that exists.

That there is a kinship between our spirits and the Infinite One, not like the earthly kinship of father and son, but something immeasurably higher, will gradually grow within the consciousness of each one who studies Spiritual Evolution.

CHAPTER V

THE DIVINE PLAN

MANY scientific writers have expressed in one form or another the conclusion that *all evolution is proceeding under a predestined plan*. Huxley (whose luminous mind added greatly to the philosophy of evolution), in the last years of his life, turned his thoughts towards the import of the evolutionary development of the ethical in man's nature and in mankind as a social unity. His last published work, "Evolution and Ethics," is most inspiring, and while he failed by reason of death to follow up the constructive ethical work towards which his later philosophy led him, he will always be one of the greatest who foreshadowed the Religion of Spiritual Evolution.

Reluctant, because agnostic in his mental attitude, to take a single step of undemonstrated belief, however rational it might be, he clearly saw that evolution evidenced "Design." Upon this subject, he says:

"It is very desirable to remember that *evolution is not an explanation of the Cosmic Process*, but merely a generalized statement of the *method and results* of that process. And, further, that if *there is proof that the Cosmic Process was set going by any agent, then that agent will be the creator of it and of all its products, although supernatural inter-*

vention may remain strictly excluded from its further course.

“So far as that limited revelation of the nature of things which we call scientific knowledge has yet gone *it tends, with constantly increasing emphasis,* to the belief that, not merely the world of plants but that of animals, not merely living things, but the whole fabric of the earth, not merely our star and its satellite, but the millions of similar bodies which *bear witness to the order which pervades boundless space and which has endured through boundless time,* are *all working out their predestined courses of evolution.*”

“That which *endures* is not one or another association of living form, but *the process* of which the *cosmos* is the *product* and of which these are among the transitory expressions.”

Later it will be shown that Huxley not only perceived that all things in the Universe were “working out their predestined courses of evolution,” but he also saw, as far as man’s spiritual nature is concerned, that the “Design” tended to advance mankind ethically. That he failed to perceive the full import of his own convincing logic is not to be wondered at. Spencer’s “established order of the universe” being attributed by him to “an Infinite and Eternal Energy, from which all things proceed,” necessarily means that the whole Cosmic Process is developing and unfolding under an Infinite Design, or purpose.

Mr. Mallock, summarizing his conclusions upon this subject, says:

"Science, then, in proportion as it is completely rationalized, not merely permits, but actually compels the reason to recognize a *purposive* mind as the First Cause of the universe, thus completely revolutionizing the atheistic or agnostic conclusion to which it seemed to lead, when its implications were insufficiently realized; and it is difficult to exaggerate the profound change which must gradually take place where the recognition of this fact becomes general. The mere recognition, however, of a *purposive* cosmic Mind, though it constitutes a rudimentary theology, is not itself a religion. In order to become a religion it must be supplemented by the two other beliefs, that the Cosmic Mind is good, and that man is a free agent."

The Religion of Spiritual Evolution claims, therefore, as a fundamental truth, that all evolution is continuously unfolding the purposes of the Infinite One and that mankind can properly seek in the revelations of science respecting terrestrial evolution the import of the Divine Plan upon Man's destiny.

THE LAW OF THE UPWARD WAY

We have now reached the most vital, the most inspiring conclusion of science in respect to all evolution. Primarily, this conclusion would seem to be

related only to terrestrial evolution; but, as we ponder its import, there unfolds in the soul a conviction that in this conclusion we have a revelation of the Infinite One *which transforms the concept of the Cosmic Process from that of a process affecting mostly the material things of the universe into a wonderful spiritual process which far transcends in value to humanity all else within the domain of consciousness, and which we may fairly conclude, pervades the universe and operates on all intelligent creatures in all the worlds of space.*

In order to comprehend what the process means to man, we would better revert momentarily to what science has demonstrated respecting the life history of the human race. The original men and women were necessarily animal like and of a low order of intelligence. So we start in our contemplation of the result of the evolution of mankind with the original progenitors of all humanity appearing far down, we may say, at the very bottom of the pathway which leads upward towards the ideal.

Struggling hard for a precarious existence, unhoused and unclothed, save in nature's hairiness, weaponless and separate from his kind except for his mate and their children during infancy, the original progenitor of our race fought his battles for posterity with thoughts only of food, shelter and safety. In him there could have been no conscious spirituality and intellectuality of only a rudimentary nature. And yet, of necessity, we must conclude that there

was in him the potentiality of the entire intellectual and ethical or spiritual history of mankind. Everything whatsoever pertaining to man is the product of the evolutionary process in its entirety and, as we have seen, the unfolding of the process has shown the Will of God. What, then, is the import of the Divine Plan for mankind in its totality?

The deduction is sure and wholly scientific. Within the Plan man has progressed or retrograded, he has advanced spiritually or has degenerated, and, while always his own volition has marked his pathway, yet the evolutionary forces moving upon his spirit have always had a potency upon the life of the entire race of mankind, which would not permit of permanent spiritual degeneration or of irretrievable rebarbarization.

Science recognizes, as a matter of clearest demonstration, that man has always been climbing an upward pathway intellectually and morally and, while there have been centuries of slipping backwards and of ethical darkness, yet in the larger view there has been no permanent check in the struggle of humanity to climb upward in spiritual life towards the ideal. When we realize that not only the ape-like man, but every man, in his body, mind and soul, is the creature of the process, working out his problems of life within the Design of the Infinite One, we approach the real meaning of the evolution of man. Borrowing from Huxley, we may say that, within the general Cosmic Process, there clearly appears a wonderful

Ethical Process, which has ever worked upon the souls of men, and it is not unscientific to assert that within this Ethical Process are evidenced spiritualizing forces which have moved upon the spirits of men with a potency which has eventually uplifted the race.

Without attempting to array the facts in any detail, it is enough to call attention to the ultimate truth that the Ethical Process through the slow procession of the ages has changed the ape-like man into a Confucius, a Buddha, a Zoroaster, an Aristotle, a Plato, a Christ, a Marcus Aurelius, a Voltaire, a Washington, a Lincoln, a John Fiske, a Darwin, a Herbert Spencer and a Huxley, or, if you please, into the highest evolved spiritual types of men, whoever they may be, and, likewise, has transformed the animal-like mate of the cave-dweller into the pure-souled wife and mother of our generation, who is ever seeking higher spirituality.

Can we state the import of the Ethical Process (of Spiritual Evolution) as a great fundamental principle underlying and making the firm foundation of the Religion of Spiritual Evolution? Can we state the Law of the Upward Way? At least, tentatively, it may be formulated as follows:

BY PREORDAINED DESIGN OF THE INFINITE ONE, MAN, AS THE GRADUALLY

EVOLVED HIGHEST CREATURE OF TERRESTRIAL ORGANIC EVOLUTION, FROM THE FARAWAY TIME OF THE ORIGINAL PROGENITORS OF THE RACE, HAS ALWAYS ADVANCED INTELLECTUALLY AND ETHICALLY OR SPIRITUALLY UNDER A PERSISTENT SPIRITUAL PROCESS WHICH, WHILE NOT DEPRIVING HIM OF HIS FREE WILL, HAS EVER IMPELLED HIM UPWARD AWAY FROM ANIMALISM, FROM IGNORANCE AND FROM VICE, AND TOWARDS HIGHER INTELLECTUALITY AND HIGHER SPIRITUALITY.

BY THE SAME PREORDAINED PLAN THE UPLIFTING FORCES EVIDENCED IN THE SPIRITUAL PROCESS INEVITABLY PREPONDERATE IN ULTIMATE RACIAL UPLIFTING POWER OVER THE NECESSARILY OPPOSED FORCES WHICH TEND TOWARDS RACIAL REVERSION TO ANIMALISM RETROGRESSION AND DEGRADATION.

ALSO UNDER THE DIVINE PLAN THIS SAME PREPONDERATING SPIRITUAL PROCESS WILL CONTINUE TO FURTHER UPLIFT HUMANITY THROUGH ALL THE FUTURE OF THE RACE TO THE END THAT NOT ONLY INDIVIDUALS BUT THE WHOLE RACE WILL BECOME SPIRITUALLY DEVELOPED AND PERFECTED TO AN EXTENT NOT NOW DISCERNIBLE BUT, BEYOND QUESTION, FAR ABOVE THE PRESENT STAGE OF ADVANCE-

MENT AND POSSIBLY APPROACHING THE IDEAL.

The great principle just stated has received many sanctions from scientists. It is so tremendously vital and so interwoven with the history and destiny of man that philosophers of evolution cannot generalize the import of man's origin and his intellectual and ethical progress without recognizing, more or less clearly, this Law of the Upward Way. But we have in this supreme principle a religious import which must require us to revalue all things which lie within consciousness.

Wonderful, indeed, is the evolution of the inorganic portion of our world, perhaps more wonderful, the process controlling organic life, but now we must regard the evolution of inorganic matter and of living things as truly subordinate. *The vital and controlling fact of terrestrial evolution is that the highest form of growth amongst the creatures of earth is the spiritual life of man and the ultimately triumphant forces operating upon humanity are the unmaterial forces which make for righteousness.*

When once our souls have been lifted up to the comprehension of this, the greatest of truths, we can see in all reverence that through the evolutionary forces God has ever moved and ever will move upon the spirits of men, seeking to impel them towards righteousness, while always giving the individual the

power, through his freedom of choice of actions, either to climb upward spiritually or to slip backwards towards moral degradation.

It is His Will that the race of mankind must eventually climb the upward way of spirituality, but the individual, through the gift of moral freedom, has cast upon him the power of either advancing to better spirituality himself and of assisting the race to advance or of degenerating in his own soul and of hindering the advance of his fellow-men.

The Law of the Upward Way thus becomes doubly the foundation of the Religion of the Spiritual Evolution of Man. It is a revelation of science which discloses the Infinite One as the Power which makes for Righteousness and it also reveals the spiritual duty of every man and woman to consciously assist in uplifting the race.

CHAPTER VI

THE RELIGION OF SPIRITUAL EVOLUTION—THE RELIGION OF THE FUTURE

THE world is ready for the Religion of Science, the Religion of Spiritual Evolution. All the other religions of today and all the religions of the past have a fading power over the souls of the now very great number of men and women who believe that religion and science must exist in harmonious unity.

No other religion can claim any rational unity with the revelations of science. Science has widened conceptions of the universe from the childlike views of all other religions into a Cosmos so vast that our earth is but a grain of sand on the sea shore, in comparison with the immensity of the myriads of suns which have been photographed; and ever the widening marvels of infinite space overwhelm the narrowness of the teachings of all other religions. So, too, the recognition of law, working in all the processes of evolution, cuts away the crude conceptions which permeate all other religions of the way the Infinite One reveals Himself and His purposes towards mankind.

Spencer says: "*Religion*, everywhere present as a web running through the warp of human history, *expresses some eternal fact*; while it is always a truism to say of *science* that it is an *organized mass of facts*,

ever growing and ever being more completely purified from errors. *And, if both have bases in the reality of things, then between them there must be a fundamental harmony."*

As the Religion of Spiritual Evolution is based upon all the realities, as disclosed by science, and all which can hereafter be disclosed, it is the one religion which all men, who are educated to an understanding of Cosmic Evolution, including the Ethical Process, can accept, and no advance of human knowledge can disturb the harmony between this Religion of the Future and Science, because all Truth belongs within the purview of the teachings of this Religion and it denies no Truth.

In the opening chapters the author purposely specified many doctrines of other religions, including Christianity, which the Religion of the Spiritual Evolution of Man cannot admit as founded in the realms of truth, and it would seem that the sooner those who join in the organization of the Religion of the Future shall emphasize in their work and teachings that there is an absolute line of demarcation between Christianity as a religion and the Religion of Science, the sooner will the great majority of men and women of intelligence, who have ethical impulses, join in the wonderful constructive work now lying directly before us. Whatever there be in the teachings of Jesus which belongs within the scope of our new religion, let us take it and use it and thus also of Buddha and

Plato and Voltaire and Thomas Paine, and all others who sought the truth and wished to uplift humanity.

The broad underlying principles of the Religion of Spiritual Evolution would seem to be these:

First—All humanity of every race and color has been evolved and is evolving under the same process affected by the same laws and this process constitutes the Divine Plan, the Will of the Infinite One, respecting mankind.

Second—This process ties all humanity together in a brotherhood and sisterhood, which, of necessity, devolves upon the farthest evolved a great struggle for the moral, intellectual and physical salvation of the entire race of human beings, and thus the principle object of the Religion of Spiritual Evolution must be, in great love for our fellow-men, to consciously assist in carrying out the Divine Plan that the race shall be advanced to higher spirituality.

Third—That the worship of the Infinite One shall be the spiritual outpouring of finitely intelligent souls to the God of the Universe, in Whom dwells the Infinite Good, the Infinite Intelligence and the Infinite Power, Who controls the Cosmos and makes for righteousness in the spirits of men, and Who is immanent everywhere in the Cosmos and in the process of the Cosmos. In this worship we will find an infinite love of God for man and a love of man for God far above the conception of the love of a father for a son or of a son for a father.

Fourth—That neither superstition, nor faith in alleged verbal revelations, nor faith in revelation in visions, nor miracles, nor alleged messages from the Infinite One on plates of stone or of gold, nor belief that any man became the mouthpiece of God, nor that any people ever became “the chosen people of God” shall be tolerated.

Fifth—That scientific truth must always be sought and when new truth has been unfolded in the advance of humanity it shall become a part of all ascertained truth to be accepted by all those who belong to the organized body of the Religion of Spiritual Evolution.

Sixth—That in the advance of scientific proof, such faith in a future life for the souls of men as can be rationally predicated upon the Spiritual Evolution of man on earth shall be sought for, and accepted.

Seventh—That, as the lesson of all political, economic and sociological evolution as well as spiritual evolution points to the great constructive power of complete organization and united effort, the individual Spiritual Evolutionist, without surrender of his Spiritual individuality must always endeavor to co-operate in institutional unity with his co-religionists.

Finally—In summation,—that race salvation shall ever be the supreme object of the earthly efforts of those who accept this religion and through such efforts and the rational worship of the Infinite One, the individual shall find the only salvation for his soul worthy of spiritual endeavor, namely, the spiritual growth of his soul on earth and the right to

have his personality survive physical death, and thereafter to progress spiritually towards God. And that the race of men through the untold centuries of man's future upon earth shall ever climb the Upward Way towards the Spiritually ideal so that when the final evolutionary pinnacle of earthly physical evolution shall be reached the race shall be so perfected that the downward swing towards a dying physical world shall find man intellectually and spiritually able to prevent any backward spiritual evolution, away from the high estate then attained downward towards degradation or rebarbarization.

PART II

THE

ORGANIZATION OF THE RELIGION

OF SPIRITUAL EVOLUTION

CHAPTER I

THE NECESSITY OF UNITED EFFORT

DIRECTLY in front of all of the farthest evolved, who shall see that the Law of the Upward Way is true, lies the great duty of the primal organization of The Religion of Spiritual Evolution.

This book would fail greatly in its purpose should it not convince the large majority of the ethically inclined, advanced thinkers of humanity, that in common effort lies the co-ordination of ourselves with the purposes of the Infinite One.

It must be too plain for reasonable controversy that race salvation must come through the intelligent united effort of that portion of humanity which is willing to accept the underlying principles of the Religion of Spiritual Evolution and, in strong constructive institutional unison, consciously work out man's part in uplifting the race in high harmony with the Divine Plan.

Huxley saw that organization "in common effort" was the way to find race salvation.

In Evolution and Ethics he says: "Moreover the Cosmic nature [animalism] born with us and to a large extent necessary for our maintenance, is the outcome of millions of years of severe training and it would be folly to imagine that a few centuries will suf-

fice to subdue its masterfulness to purely ethical ends. Ethical nature may count upon having to reckon with a powerful enemy as long as the world lasts.

"But on the other hand, I see no limit to the extent which intelligence and will, guided by sound principles of investigation and ORGANIZED IN COMMON EFFORT, may modify the conditions of existence for a period longer than now covered by history. And much may be done to change the nature of man himself.

"The intelligence which has converted the brother of the wolf into the faithful guardian of the flock ought to be able to do something towards crushing the instincts of savagery in civilized men."

It is inconceivable that any student of sociology as a science can fail to conclude that the only effective way to spiritually transform mankind is by complete strong organization of those who desire to advance spiritually and to help all humanity to so advance.

Another potent argument for prompt and effective organization lies in the very nature of the work to be done.

First of all, there must be essential harmony in the creedless teachings of those who see the import of the Spiritual Evolution of man, and such harmony can only grow up through institutional unison

of purpose and effort gained by organized association with each other.

Second—Only through broad persistent education in the underlying principles of all evolution, and particularly Spiritual Evolution, can we expect to uplift our brothers and our sisters of the race to a comprehension of the Divine Plan for mankind, and, without the highest organization ever attempted in racial evolution, we cannot hope to successfully accomplish the great work of freeing the souls of men from the shackles of superstition, irrational faith, creed-bound ignorance and animalistic living.

Third—Spiritual Evolution regards mankind as a unit within the uplifting plan of the Infinite One and working solely as individuals we will surely fail to consciously assist the purposes of God in any effective way.

Fourth—The practical application of the Religion of Spiritual Evolution to the daily life of the race demands essential agreement in defining the individual and sociological acts of men which must be approbated and encouraged and those which must be reprobated and destroyed. Only by fearless, vigorous united effort can we hope to take our religion into every field of human endeavor and human conduct.

CHAPTER II

PRIMARY ORGANIZATION

How can we best organize to satisfy the high Spiritual purposes of the new religion?

Only by way of suggestion of what he believes to be the inherent requirements of the upward struggle for race salvation does the author offer tentatively the ideas unfolded in this chapter.

Feeling that there are very many men and women now educated to a point where they have become dissatisfied to join in the sectarian efforts of any organized religion and that these men and women have been longing, as has the author, for the opportunity to unite in some strong, intelligent, world-wide ethical effort for the promotion of higher Spirituality in mankind, the author believes that all such men and women *need only the constructive suggestion to impel them to start definite organization of the Religion of Spiritual Evolution.* If this book shall induce the coming together of all such persons in efforts to organize as broadly as man's necessities and race uplifting require, then one, who feels himself unworthy of inspiring such a result, will find a long existing desire satisfied.

These ideas respecting organization have appealed to the author as valid, but are but crudely formulated. In the first place, as President Eliot states, "The religion of the future will not be based on *authority either spiritual or temporal.*" The purpose of the first part of this work if correctly interpreted will have shown that scientific knowledge in its broadest and highest sense must inevitably constitute the only authority of the new religion. The Infinite One never on earth gave power or inspiration to voice His commands or to exercise any of His decrees to disciple, or pope, or priest. There has never been an authoritative church of God or an authoritative book of God. Bibles of Buddhism, or of the Parsees, or of the Hebrews, or of Christianity, or of Mohammedanism, or of Mormonism equally fade into the realm of mythology, recorded traditions, folklore, national or racial history, national poetry, and national or sectarian fiction commingled with assumed revelations of the Infinite One and assumed conduct of God, which the Religion of Science cannot accept as authoritative for many reasons, including the actual history of the Spiritual Evolution of man. Therefore it would seem that in the primal organization of the new religion *we must clearly provide that no priest-like powers shall be sanctioned in any man.*

Yet we must have ministers who, in the generic sense of the word, will be "*servants*" to preside on the platforms of our temples and to perform other functions of ministers. They will be teachers who will

not only seek to educate their congregations and themselves in the wide realm of scientific truth, but will direct the worship of the Infinite One as planned by each congregation and in accordance with all ascertained truth and with such rational faith as follows truth. They will not only seek to teach truth, but they will fearlessly stand, together with their congregations, in the communities of men applying to every institution of earth, whether it be governmental, educational, religious, charitable, sociological, economic, or whatever its nature, the supreme test—as organized, does it further the spiritual uplifting of mankind—and if the verdict be that it does not they must of necessity discuss the question,—how shall it be changed? Other activities of these servants of the new Religion will appear by suggestion throughout the entire book.

Second—The universality of the Religion of Spiritual Evolution should be so clearly fixed in the minds of its adherents that they will ever understand that not only the individual conduct of every human being is involved within its scope, but every institutional activity of every race of men, and of every nation must be reckoned with as affecting the Spiritual Evolution of the race. Later we will see what standards of conduct are required of men and women and of institutions of this generation in order to make them really worthy of being ranked among the highest yet evolved under the Divine

Plan. But at present we seek suggestions respecting primal organization.

Owing to its universality the new religion will gradually create new institutions for race advancement in well considered constructive efforts. That many experiments may prove ineffective and futile must not deter. Sociologically humanity has tried many institutional experiments and yet is largely ineffective for race advancement in many of those now controlling most human beings.

Any general organization of the new religion requires some plan whereby we can go ahead sanely, sensibly and strongly taking human society as it now exists and first learning how it can be changed to further God's purpose of uplifting mankind; we must then fearlessly, in strong love for our fellow man, educate the great majority to see that "the brotherhood and sisterhood" of humanity requires certain new institutions to replace certain old ones. *We must convince and then construct.* One who comprehends the Law of the Upward Way must see that ultimately all society must be reorganized for race salvation. It would be a strange soul that would say that, as now organized, society requires no changes to bring the race higher and constantly higher in brotherly love and in strong unison with God's Plan. And if changes are necessary one of the everpresent duties of the new religion requires persistent effort to be exerted to secure such changes. Our organization must cover this broad field.

Third—In our effort to uplift humanity we must use every law of the spiritual process which we can discern as within our reach. It is not within the scope of this book to attempt to define the subordinate laws operating within the Ethical Process and which can be intelligently used in the new religion to further the ascent of humanity upon the Upward Way. Spencer as a matter of philosophy has analyzed some of these laws, although, because he saw not the full ethical import of the process affecting humanity, he failed to apply these laws to their highest purposes.

It will be a duty in our new religion to provide institutions wherein all ascertained laws affecting the spiritual growth of men shall be thoroughly and scientifically studied and to define the ways to intelligently use these laws for race advancement will be the paramount object of these institutions. Man has used the physical laws of the universe in a myriad of ways for his physical safety, convenience and comfort. The laws relating to the selection and best propagation of plants and trees have given us through man's intelligent choice our grains, our flowers and our fruit. The laws relating to mechanics have given us by man's intelligent choice the myriad of modern mechanically operated industries and utilities which pervade civilization. The laws relating to chemical and physical changes of matter have been availed of through man's intelligence not only to aid civilization in many ways, but to demonstrate the

kinship of the innumerable suns of the Cosmos. It surely must be true that now we approach the time when man's intelligence guided by high spiritual purpose and desire will seek out every sociological and ethical law and through full comprehension of the power for righteousness evidenced in these laws will consciously use them to constantly modify for the better all conditions surrounding men both morally and socially.

Fourth—It must be apparent that if the Law of the Upward Way could have full sway over humanity, unimpeded by man's choice of animalism, degeneration, and of institutions which make against the advance of humanity, each succeeding generation would become better and stronger spiritually than the preceding one. The upward climb towards racial righteousness has no such constantly progressing history and none can be hoped for. The struggle to gain the heights, in the past has shown many a slip backwards, but *the Spiritual Process necessarily implies that the child ought to advance Spiritually beyond the father*. How often in family history the reverse is true is everywhere pitifully manifest, but the duty of parents, and of the religion of the future itself requires that the opportunity for a child to learn the higher way should be given through every possible activity of those who perceive that mankind is and has been slowly struggling upward spiritually.

For generations, perhaps centuries, the teaching of the child the higher scientific truth, the great import of the Spiritual Process and all that follows, must be done outside of the governmental schools. How it shall be done best; what institutions created for it and how they shall be administered comes within the consideration of the organization of the new religion. Whatever institutions the religion finds amongst those adopted by any other religion which can be modified and used by it, belong to it as a heritage of the Ethical Process. The best which the process has evolved can be made the steps towards the "better" of the new religion.

All days must be profoundly days of worship in the Religion of Spiritual Evolution, but undoubtedly for a long time Sunday, being the accepted day of rest from labor, will be the day of special gathering together in its temples of all who profess the religion. So Sunday Schools for the instruction of both children and adults will be a necessity of primary organization. If organized worthily these schools can be made wonderfully vibrant in the worship of the Infinite One and in educating the whole people who will attend these schools to the truth of the religion and to their duties to consciously assist God in His plan for humanity, by better living and stronger helpfulness to their fellow men. One can see dimly that not only on Sunday but in the weekday evenings there will be a field for rationally educating ourselves, and our fellow men and women, and

our children, and theirs in all the expanding knowledge belonging to this religion.

Fifth—The encouragement and creation of frequent, clean, wholesome, interesting and instructive amusements for old and young must be considered in organization. The temples of the Infinite One must be temples not only for Worship and instruction, but the germinating places for making the daily life of the individual members of the religion, morally clean, properly joyous, and full of desirable activities. The institutions of degradation must find an overwhelming competitor in our institutions.

It is plain that the gradual lessening of the hours of toil amongst those who manually labor has created a new demand for filling the increased waking hours of leisure with desirable activities, and the moving picture shows and theaters are in part supplying the necessity, oftentimes in a way which is not remotely uplifting. As the new religion necessarily enters into every field of human action, there lies before all its adherents, including all those belonging to it who labor for sustenance, an absorbingly interesting, as well as a stupendous, task to rationalize and spiritualize not only the leisure hours, but the hours of labor of those who manually toil, and equally true and equally stupendous is the task of performing the same duty in respect to those who are rich and those who do brain work.

Here the author wishes to say that humanity may reasonably expect, when a large number of its members has learned the Divine Plan and are seeking in spiritual endeavor to uplift their fellow men, that there will be a constantly increasing readjustment of the conditions of human toil, and of the general benefits and advantages accruing to the individual. We must work toward the ideal, and a very crude conception of the ideal calls for adjustments of conditions which now permit some of our fellow men to take inequitable benefits to themselves while others suffer because of it.

If this means a higher socialism,—with the Infinite One in harmony,—who will dare to advise against working toward it.

Sixth—These tentative suggestions will be perceived to be merely stimulative to constructive activity of the consciences of those who see the necessity for organization. In America we have a general Ethical Society of instructive power; we have one church, the Unitarian, groping its way into the very portals of the temples of the Religion of Spiritual Evolution; we have in Congregationalism, while clinging to remnants of the religion of Christianity, an ally of the Religion of the Future; we have quite a number of so-called independent “churches” which should be ready immediately to join in the general organization; we also have amongst the Jewish race a

number of congregations which reject the old institutions; we have also in the so-called "higher criticism" of orthodox Christianity an effort to reconcile scientific truth with advanced Christianity which must of its own force eventually bring great numbers into the religion which truly reconciles science with rational Worship of the Infinite One.

Finally: The author firmly believes that everywhere amongst educated people there are many who will welcome the opportunity to join in the primary organization of such a religion as has been outlined in this book, and the expectation that comprehension of the import of the Spiritual Evolution of man will soon bring unison in a desire to organize The Religion which must follow such comprehension, is an expectation based on the belief that the Infinite One Himself, in His process, has sanctioned and encouraged such an organization.

PART III

THE INDIVIDUAL AND THE FAMILY
IN SPIRITUAL EVOLUTION

CHAPTER I

THE ETHICAL STANDARDS IN SPIRITUAL EVOLUTION

ARE you aware that in most of your conduct and your daily activities you have been, now are, and always, while living, will be, affecting the Spiritual progress of humanity?

The author could not, if he would, nor could any living person, define the ultimate standards of conduct which the process of Spiritual Evolution will eventually require as the highest ethical conduct of man. Of necessity such standards will be raised higher by each succeeding generation. The Law of the Upward Way gives God's sanction to this idea. Spencer, a strict deterministic scientist, anticipated the thought expressed. Discussing ethical evolution he found always evolving amongst men certain "highest natures" (which the author has in this book paraphrased into "the farthest evolved"), and of these "highest natures" he says: *"What now in them is occasional and feeble may be expected with further evolution to become habitual and strong; and what now characterizes the exceptionally high may be expected eventually to characterize all."*

"For that which best human nature is capable of, is within the reach of human nature at large."

Spencer could not help seeing the unfolding of a

process which tended towards the ethical advancement of mankind. The quotation shows a glimpse of the Law of the Upward Way and many of Spencer's thoughts in his "Data of Ethics" disclose a partial recognition of the Divine Plan for humanity. His hampered and incomplete view that we must not attempt to ascribe attributes to the "Cause of Things," blinded him from perceiving the higher spiritual import of the Ethical Process.

For a general standard of all human conduct the best that we can do is to value it, in the light of the spiritualizing process and apply to it the general standard:—Does it harmonize with the advancement of the Divine Plan for humanity? Does it tend to uplift humanity? Of course correlatively the inquiry is: Does it advance the individual spiritually?

The conscience of an individual in ethical evolution may be educated to the requirement of personal conduct far beyond what may be called the "community conscience," and again it may be untroubled with acts which should receive the condemnation of all.

Darkest Judaism, and many other religions, found satisfaction of conscience in the sacrifice to God of innocent virgins and children; Darkest Catholicism found surcease of conscience in as cruel tortures of "apostates" as ever savagery devised; Darkest orthodox Christianity within the memory of living men,

in the fullest conscientiousness, withdrew from the favor of God (its own assumed portion) and condemned to perpetual torture in a hell of blazing fire and brimstone heretics such as the author, *who in like fidelity to conscience could not believe* in the divinity of Christ or the Divine inspiration of the Christian bible in any of its numerous versions.

It must be too plain for controversy that what we call conscience is a function of personality which requires constant education toward a higher spirituality to inspire in the individual conduct which shall be worthy of God's purpose that mankind shall rise gradually ever higher along the upward way towards the Ideal.

The Thought of the ages, (not original with Jesus, but undoubtedly inspired in religious philosophy by the spiritualizing process), "love toward God and brotherliness to man" has long been the great foreshadowing of the way to race salvation. The Religion of Spiritual Evolution brings strong virility to this evolutionary idea. It involves for the individual, *worship* and *service*. It does not mean merely service to co-religionists nor service for self-gratification. It means constructive ethical service for all humanity based on growing unselfishness which ultimately will transform the present crude distribution of the benefits of human industry into substantially equitable benefits between man and man and the whole

world over, and also will transform the present unequal opportunities of enjoyment of life into better and better opportunity for every man to share with his fellow men education, travel, art, the changes of climate and all like opportunities which are ethically good. There are men today who would gladly give such service unselfishly and intelligently. Evolution itself decrees that always an increasing number will gain the heights to which these have climbed in the high altruism of the process of spiritualization. The great service of loving sympathy and encouragement both in words and deeds with those in sickness, sorrow and distress is already well understood as uplifting alike to him who gives and to those who receive.

The standard of unselfishness must ever be set high in the bloodless battle for race salvation. Whoever shall unselfishly lose himself in service of his fellow men shall find his soul worthiest of survival.

The Religion of Spiritual Evolution has no place for mysticism or the occult; neither does it call for asceticism or the hermit life. It does not set apart its followers from those who do not understand and accept its principles. To the contrary it requires the most intimate association of its followers with their fellow men and with every one of the activities in which they engage. How can any man or any class of men segregate themselves from the mass of hu-

manity and expect to bring to the race soul of all humanity the uplift which must come by producing a Divine ferment in the souls of their fellow men?

Do you wish to know whether honesty, truthfulness, sexual virtue, temperance in food and drink, charity, and respect for the lives and persons of fellow men, are standards of conduct in the new religion? In firm conviction I say to you that these are but stepping stones to constructive virtues which the struggle for race salvation will evolve and give name to.

You can be absolutely certain that no standard of conduct which has yet evolved can measure the highest standards yet to come, and whatever there is which is now the most conducive to strong unselfish spiritual living of the individual is strictly imposed by the Religion of the Future.

Again let it be remembered that conscious unity with the Infinite One in working out His plan for humanity is a reward which will bless every man and every woman who strives for the spiritual salvation of the race. Higher work and better worship lies not within the power of man.

CHAPTER II

IMMORTALITY

THE SURVIVAL OF HUMAN PERSONALITY AFTER PHYSICAL DEATH

As far back in human history as any records go, humanity has asked of itself the question: Does death end all?

Always, wherever science has gathered the facts, amongst all races, and throughout all recorded time, it has found the belief, generally prevailing, that human personality does survive the physical death of the individual.

So, also, far back of any human records, many thousands of years, those early progenitors of man, the cave dwellers, have left proof of the same universal belief. In some of the graves of their dead are found food and cooking utensils as well as weapons of war and of hunting. Also (most illuminating of the budding of the spiritual growth of uplifting love) they buried with their children the toys with which the little ones had evidently played during life.

However crude, however animalistic, however sens-

ual, however visionary, or irrationally ecstatic, the idea of a future life may have been, it must be reckoned with in the underlying ultimate fact that it has always served, feebly or strongly, to help uplift humanity. It cannot be reasonably doubted that death accompanied by belief in a hereafter has been a fact of potent moment in the Spiritual Evolution of man.

Furthermore, whenever the individual has grown to a height where he has pondered the problems of his existence, his soul has ever asked of the Infinite One, in spiritual yearnings, the destiny of his personality when the body, its earthly servant, shall die.

Today the Religion of Spiritual Evolution rejects belief in the Happy Hunting Grounds of the primitive races; it equally rejects belief in the sensual Paradise of the Moslem and the Mormon; and in the Nirvana of the Buddhist; and also belief in the ecstatic heaven of the apostle John. Likewise, it discards credence in any hell of everlasting torment or perpetual punishment either in the material hell of fire and brimstone, taught in Christianity, or a spiritual hell.

But this religion does not discard belief in immortality. To the contrary, not only does it assert a rational belief therein, but also it can claim, in all reverence, that there is in the Divine Plan for humanity apparent proof of a pledge of the Infinite One

that personality shall survive the death of the body ; at least the personality of every one whose soul yearns to progress spiritually.

Regarding those who, during earthly life, voluntarily devote their personalities to morally degrading sensualities, or to vices of continuous dishonesty, or to vices of continuous hypocrisy and untruthfulness, or to conduct which oppresses their fellow men, or, in a general sense, to conduct which tends to drag humanity downward, it, at least, raises a question whether such personalities are fitted to survive death and enter the spiritual life beyond the grave.

Do you ask where the line shall be drawn? It cannot be said that there is any such line, but the thought is suggested that a process which makes for righteousness apparently finds as unfit for survival those souls who have no desire to voluntarily fulfill, in some decree, the objects of the process.

That death marks a cataclasm in the history of personality, is a fact of supreme moment, and if the Infinite One, who has granted moral volition to man, finds a soul blackened with voluntary degradation, would it seem that His plan will perpetuate, in higher life, such a personality.

What is God's pledge to the soul which yearns for immortality, that it may progress in better righteousness in the spiritual life beyond death, unhampered with physical wants and physical passions?

The Infinite One, through his Divine Plan, made men moral beings possessed of souls which, through volition, are capable of spiritual advancement, and His great desire, evidenced in the import of His process, is that the souls of men shall voluntarily choose conduct which conforms with His purpose that the race of men shall slowly be uplifted higher and ever higher in the moral scale.

But the individual cannot await the procession of the race upward. In the great process, with his contemporaries, he finds himself dominant for only a few years in the purposely slow unfolding of God's great design for all humanity. (Again we see that Race Salvation is the supreme import of the Evolution of man.)

But how futile would be the whole plan, if death ended the spiritual life of man. How impossibly ineffective, how untrue to its object, if it destroyed personality just when it had climbed a little way toward God and yearned beyond expression to progress spiritually to far heights, not possible to the day and age of its sojourn on earth.

To make the process of earth find its physical evolutionary rest in man, as its highest creature, and in his personality, his spirit, as the unit of its advancing tide towards better righteousness and race salvation, to give him, in the process, as an individual, a little temporary place in which, under the impulse of the process, he may voluntarily build up a character which, under the test of contemporaneous environ-

ment, is worthy of survival, to have the process engender in him great yearnings to survive death, so that the character thus built up may be farther and farther advanced in knowledge and righteousness in a spiritual life beyond death, and, then, to destroy such a personality through the death of the body, would be actual stultification of one of the supreme objects of the process.

Belief in such an ending of personality is to the author a rational absurdity.

We are entitled, as moral beings, to seek the pledges of the process under which "we live and move and have our being" and, to the author at least, the pledge of immortality shines out as a veritable necessity of the Divine Plan. He who builds his character in the righteousness of today is as worthy of survival as he who lives in moral worth in the tomorrow of the race, and the upward way of the race must be earned through the individual as the unit of progress.

In lowlier thought we can also search the realms of science and philosophy for rational belief of the immortality of human personality.

Scientific men of highest standing and pure motives, through strict scientific investigation of alleged communications from those who have died, already offer the conclusion that some of the messages received by them, through unquestioned psychics, are scien-

tifically more rationally explicable as true communications from the dead than upon any other hypothesis.

That those who are investigating this field of phenomena in pursuit of truth may succeed in thus finding rational proof of immortality cannot be said to be scientifically impossible.

Science has largely discarded the idea that the human brain is true personality, and that when the brain dies, personality necessarily dies with it. The knowledge that the brain dies daily and that personality, the spirit of man, is a developing unit from birth to death, has altered some conceptions of the problem of immortality.

Science now tells us that in each brain there are myriads of changes constantly taking place in the decay and absorption of one set of brain cells and in the constant formation of new brain cells to replace those which die. So, too, the whole human body is continuously a charnel house of untold myriads of dying cells and also the birthplace of new cells alike innumerable. Under the established order of evolution, personality uses the constantly changing cells of infancy, youth, middle age and old age, to the gates of ultimate irremediable cell death, but it uses them merely as instruments of earthly evolution, and they cannot individually or collectively constitute the spirit of man.

There is, therefore, no valid reason that, because

the earthly instrument of personality dies, the spirit of man dies with it.

We are not in the same scientific field in contemplating physical life and consciousness. The scientist who cannot see this distinction has forgotten the very important fact that in human philosophy *consciousness* is the premier of all phenomena.

Huxley (who decidedly controverted materialism), after stating the materialistic idea that there is nothing in the universe but *matter and force*, says of personality (or its correlative, *consciousness*): "In the first place . . . it seems to me pretty plain that *there is a third thing* in the universe, to-wit: *consciousness*, which, in the hardness of my heart, or head, I cannot see to be *matter or force or any conceivable modification of either*, however intimately the manifestations of the phenomena of consciousness may be connected with the phenomena known as matter and force. In the second place, the arguments used by Descartes and Berkeley to show that *our certain knowledge does not extend beyond our states of consciousness*, appear to me to be as irrefragable now as they did when I first became acquainted with them some half-century ago. All the materialistic writers I know of, who have tried to bite that file, have simply broken their teeth.

"But if this be true, *our one certainty is the existence of the mental world, and that of Kraft and Stoff falls into the rank of, at best, a highly probable hypothesis.*"

There is one great spiritual fact, which all who believe in the survival of human personality after physical death of the body must take into full account and value supremely. *The only thing which personality can take with it beyond the grave is character.* Through all the years from birth to death each human being is building up a personal character which constitutes the only treasure which can pass the portals of physical death, and, whether the treasure be good or less good, or bad or less bad, it must go with personality. The great process has so decreed, and the Religion of Spiritual Evolution warns and admonishes each soul to at least try to make its character worthy of survival. That there is any sudden perfection of character upon the passing of life from the body finds no sanction at all in the process of Spiritual Evolution. We are simply *ourselves* with all which that implies.

To what realm will the spirit of man go when its embodiment of earth becomes unfit for its dwelling place? Who shall say?

The spirit of a man, while embodied, in a moment is projected, through memory (one of its functions), into any land where the individual has ever been. So, too, through garnered knowledge, it may go into far lands of earth and dwell in thought upon a thousand things which have not been physically seen. Again, through the revelations of science, it may contemplate

the sun and the moon and the planets of our solar system, and then it may go on and on through boundless space, finding untold millions of suns greater than ours. In abstract thought it may surround itself with the wide realm, which philosophy opens up, it may garner the great fruits of the discovery of the laws which define the process of physical evolution and the laws which impel in Spiritual Evolution. So it must be clear, that the spirit of man is unlike his body in being confined in its activities to a little space of temporary environment. Man's spirit, through the device of printing, may send a thought into the spirits of millions of other men, both contemporaries and through future ages; his body brings him into physical speech with comparatively few.

Need it be said that a Divine Plan which gave man's spirit such powers during its earthly embodiment can be trusted in highest faith in the Infinite One, to provide a higher environment for his personality in the spiritual life beyond the grave?

CHAPTER III

THE FAMILY IN SPIRITUAL EVOLUTION

IN the development of unselfishness in human character the family has been and is the primal school of the spiritualizing process. Loving service, which may blossom into uplifting power for humanity, begins, or should begin, in the family. The natural unit which includes the father and mother and their offspring is such a unit as must be reckoned with as long as the race of man exists. The Religion of Spiritual Evolution looks to the highest evolved family life of today as its present best ideal of family life, but at the same time it must be steadfast always in seeking progress towards the higher type which future development of increased spirituality in the family will surely bring. Any student of race progress must find in the best family life of the twentieth century much of worth and uplifting force.

The ideal of one husband and one wife, united in deep and strong unselfish love, seeking with clear eyes the higher things of life, always yielding to each other loving forbearance and unselfish loving service, always seeking the best happiness of each other and of their children, always uniting in parental love for and sane parental instruction of their children, and always ready to give loving service and assistance

when required, to their own parents and other kindred, finds many fulfillments in the family life of America and, undoubtedly, in other lands.

Many who have found the deep indefinable union which develops between the husband and wife, who gradually grow into oneness of spirit and love, have caught a glimpse of something so high and so sweet they can well believe that, flowering in the progress of the future, it will give an uplift of wonderful power to those who thus bless their marriage with such highest comradeship.

The process of spiritualization must gradually increase the number who consciously, and with high desire, seek and find such unity, until the influence of their better happiness will fill the world with better family ideals and serve to curb the animalistic ideas and passions which have hindered the upward progress of the family and of the race.

The children of the family, also, are such a part of that racial unit that, in the Religion of Spiritual Evolution, their education and spiritual development is of supreme importance. It is through the coming generations the upward way must be climbed, and therefore the training of the child to give loving service and to build up worthy character and to worship the Infinite One in highest love and reverence, is something quite vital to the progress of mankind. Can there be any question that, in family life properly

controlled, the child can be trained so as to be fitted to do his share in uplifting humanity? If the parents truly work for the moral welfare of their children, teaching and requiring unselfishness and loving service, at the same time giving like service to their children, the reward of a united spiritually-minded family will uplift both parents and children. Many families, for many generations, have at least partly found this blessing, and Spiritual Evolution teaches the religious duty to bend every effort to thus unite and advance family life, so it will help in the struggle for race salvation.

The marriages which are unhappy and those which are wrecked by wrong conduct of either husband or wife, the children who go astray, or who make their parents unhappy, or any other failure of family life, in the ultimate analysis, can be assigned in very large degree to the lack of that continuous mutual love and mutual service which the Ethical Process has demonstrated to be the ideal of family life. When the Religion of Spiritual Evolution has raised up in the hearts of any two who are about to enter the married state, the high resolve that they will crush down selfishness, and always live in the highest comradeship, with mutual forbearance and spiritual love, and will seek the higher unity of purpose and effort which restrains animalism, selfish pride and unethical desires, can there be any doubt

that mutual happiness will come with the fulfillment of such resolves?

So, too, if children are reared in unselfishness to give loving service to their parents and to each other, *as a religious duty*, and are taught that *thereby they are consciously co-operating with the Infinite One in a part of His Divine Plan for humanity*, can there be any question that they will develop personal character of high promise in climbing the Upward Way?

PART IV

SOME MEDITATIONS RESPECTING THE SPIRITUAL EVOLUTION OF MAN AND ITS RELIGION

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AN EXPLANATION

It has seemed best to the author to relieve the constructive portion of this work from a myriad of related ideas which throng the portals and aisles of the invisible Temple of Worship, which the soul builds up for itself in the contemplation of the great process of God; and yet there may be suggestive power and religious strength in the expression of some of these reflections. Therefore, in this part of the book the author gathers in paragraphs, which are only related to each other through the main portion of the work, a number of meditations which may be of more or less value to the reader.

CHAPTER I

THE WORSHIP OF GOD—FORESHADOWINGS THROUGH THE PROCESS—A PHILOSOPHY OF LIFE

I. THE WORSHIP OF GOD

Do you fear that you will lose something of the sense of sublimity and of awe and of reverence for God in learning the truths of the new religion? Not so; just as human conceptions of the universe have been immeasurably extended since the time of Jesus, so the conception of the eternal majesty and sublimity of the Infinite One must grow far greater as you contemplate the wonders of the Cosmos, including the will of the Almighty shining forth in all the laws of Cosmic Evolution.

Are the stars less inspiring now that you know that they are wonderful suns blazing in glory through illimitable space and evidencing the progress of a process universal in the Cosmos? Is the beauty of the wild flowers less entrancing because you know that within the design evidenced in the great process, they flourish and fade under the sway of natural laws?

Is the grandeur of the mountains or the majesty of the ocean less impelling now that you have learned some of the laws under which they were formed and exist?

Is the innocent face of the babe less love-compelling because you know the biological history of its ancestry far back through millions of years to the lowly amoeba?

Is the love of God less to you because you must accept the truth respecting His cosmos and His plan for humanity?

Comprehend, O, my brother of the race! that every sublime thought which has had the investiture of truth for its inspiration, throughout all time has come from God as a natural thing within the great process of the evolution of man, as surely as did the evolution of the earth as a planet or as does the growth of the rose bush in your garden. Comprehend, O, my sister of the race! that the wonderful mother love, which illumines and purifies your life and which has been greatly potent in uplifting mankind, comes from the Infinite One through His plan as part of your divine heritage, for your own uplifting and the uplifting of your child. Surely, we will all worship the Infinite One with inexpressibly higher love and awe and reverence, the more we learn of His cosmos and His wonderful plan which makes for righteousness.

II. FORESHADOWINGS THROUGH THE PROCESS

While never man prophesied by the direct inspiration of God, yet the process of God would seem of its very nature to bring into the souls of men great foreshadowings of the operation and import of

the process. In this sense the Religion of Spiritual Evolution has had many prophets.

Whenever through all the past a philosopher, or a poet, a priest or a layman has found and expressed the thought that man's way always has been and is upward, he has foreshadowed the Religion of the Spiritual Evolution of Man.

Whenever one has taught the "brotherhood of all men" he, too, must be held a prophet of the new religion.

But, while we may honor all such teachers of the past, and they are very many, going back in recorded time far beyond Christ, yet we must steadfastly face forward and upward in our struggle for race salvation, and always reflect that higher spirituality than ever has been, will be, and the coming foreshadowings of race progress along the Upward Way should be more and more helpful than any of the past.

III. A PHILOSOPHY OF LIFE

Every man and every woman should have some intelligent, consciously formed philosophy of life. He should, during all his existence on earth, never cease to seek all ascertainable truth upon which to found his conclusions respecting his own existence and everything which pertains to it.

If his philosophy of life becomes fixed without his ever thereafter holding an open mind to new facts and new rational ideas, he is, indeed, a poor fool, though he be a highly educated person. If he fixes

either his religious faith or his spiritual beliefs upon any particular "authority" and will not diligently investigate and question the truth of such authority upon rational grounds, and test its validity with all the intelligence with which he is endowed, then he affronts the Infinite One, who, in His plan, gave man intelligence and rationality so that he thereby might find the truth.

If he finds strong reason to doubt and abjure an inherited religion as not truthful and as inconsistent with the revelations of the working out of God's process for man, as shown in the records of ascertained truth, then, if he does not forsake the untrue and turn to the truth, is he not either a moral coward or a hypocrite?

Again, if he is content with a philosophy of life which relates so-called "personal liberty" to indulgence in animalistic appetites and desires, is he not the blindest of philosophers, who really misses the high import of man's evolution?

We need men and women with strong minds and high moral purposes to go on with the work of uplifting humanity, including themselves. Let us pray to our fellow men that they seek the truths of existence without ceasing and let us work strongly, boldly and with highest spiritual efforts for the salvation of our race. No better philosophy of life than open minded search for truth, rational worship of God, clean living, and loving service to our fellow men can be found.

CHAPTER II

THE MYSTERY OF EVIL—THE DISCIPLINE OF SORROW, AND DEATH

IV. THE MYSTERY OF EVIL

WHAT is evil within the great uplifting process? The term must wholly relate to human conduct and human character, and it would seem, in the last analysis, that it is all which makes against the spiritual uplifting of the human race and of men as individuals.

Once the Divine Plan is comprehended and human volition admitted, we can see in highest rationality that evil, the antithesis of good, necessarily arises from man's power to choose right conduct, which will assist in carrying out the Will of God, shown in the process which makes for righteousness, or to choose bad conduct which makes against race advancement and tends towards personal spiritual degradation.

Moral freedom brings a choice of actions to man, and the black current of evil which flows on in the stream of racial destiny is created wholly by the conduct of man himself. Neither devil nor fallen angel nor power of darkness makes the evil which tempts man toward degradation. It is his own uncon-

trolled desires and passions which make up the sum of so-called "temptation."

Animalism, as a necessity of survival of human life, could not of itself be evil, but, modified by the intelligence and passions of man, it becomes a power against righteousness. So, also, intemperate vices of drinking or eating owe their degrading power to man's voluntary choice.

Vices of untruthfulness, hypocrisy, irrational anger, avarice, dishonesty, inordinate pride, gluttony, selfishness and kindred degrading wickednesses of men all arise because man misuses the greatest gift of the Infinite One, his moral freedom.

Do you ask how the existence of evil can be reconciled with the idea that God is infinitely good?

Can you not see that all earthly evil is first against mankind in hindering the advance of the race spiritually, and, therefore, is against God because it impedes the fulfillment of His Divine Plan for man? *Man makes the evil of his race, not God.* What would moral freedom be worth if we did not need to struggle against choosing those things in conduct which we call evil?

I am aware that you may say that apparently there are forces which make for evil, just as there are forces which make for righteousness. Yet, again, must we view the process of God in its totality and see that the ultimately conquering forces are those which tend to uplift humanity. The Power which makes for righteousness is ever impelling men to

higher spirituality, and only man's own volition brings to the race that which is unrighteous. In a realm of physical law man alone of all the creatures of earth intelligently chooses the forces of nature, which he will bend to his service. In a realm of moral forces he elects to which he will surrender his conduct, the uplifting forces or the necessarily opposed forces which tend backward and downward toward animalism and degradation. Is it not clear that, if he had not moral volition, there would be no evil, for then his conduct would not be moral, but merely mechanical?

Let us not waste our days in pondering the mystery of evil, if it be a mystery. Let us recognize its existence as a matter of man's own volition, and then let us attack it in every possible way and triumphantly struggle against its power amongst our fellow men and in our own personalities. The battle is well worth waging.

V. THE DISCIPLINE OF SORROW AND DEATH

Within God's process birth and death are universal facts which mark portals of personal existence through which every human being must pass. Man has been wont to welcome the new born child in joyous anticipation of its earthly existence, and when death has come, soon or late, sad hearts have mourned the passing of the loved personality into the unknown life beyond the portal of death.

Disease, misconduct of loved ones and other trials

of life, through the untold ages of the earthly journey of the race of mankind, have brought sorrow and distress into the lives of countless millions.

The Spiritual discipline which sorrow and death have enforced on humanity must be valued in any analysis of the spiritualizing process.

He who has struggled against excessive sorrow and despair because of the death of a loved one, and has gained worthy peace, knows the discipline which he has undergone, and he who meets the afflictions and trials of life with courage, serenity and high faith in the goodness of God's process has learned a great lesson of the higher duty.

The Religion of the Spiritual Evolution of Man teaches to all humanity the moral worth of encountering all the trials and afflictions of life with serene spiritual courage and faith. It says to the individual, mourn not unduly the translation of those you love, from physical life through death's portal, into the realm of spiritual life. It teaches to us all the great lesson that the highest service we can give to those who surround us in times of our sorrow and distress, is to look beyond our own losses and afflictions to the high destiny of our race and to the great spiritual import of the plan of the Infinite One, and there find surcease from the temporary trials and sorrows of earthly life.

In highest faith we can look up to The Infinite One for our safe refuge in every sorrow, and trial of life.

CHAPTER III

VI. NOT PRAYER BUT SPIRITUAL ADORATION

Do you think, because the Maker of Laws, whose established order pervades a cosmos so vast that human comprehension of it shrinks into insignificance, has ordained for man, that neither the prayer of the savage nor of the Confucian, neither the petition of the Buddhist nor of the Christian, nor the prayer of any other religionist, can change His will in working out under great laws the destiny of mankind, do you think, therefore, that you are debarred from sending out your soul in adoration to the Infinite One, whose process gave you your personality?

There are those whose egotism is so supreme that in blindest faith they petition the Almighty to specially care for them, to guide and protect and feed and clothe them. They fail to see that as "the rain falleth alike on the just and the unjust," so *God's process, in every relation to every man, is wholly and supremely impartial.*

A Christian far evolved spiritually goes down to death in a catastrophe at sea, notwithstanding the prayers to God of himself, and of other Christians, that his journey might be free from disaster, while a brutal sailor, steeped in degradation, is saved because he pushed the physically weaker Christian out of the small boat which was overloaded and would not hold both.

The wreck of a transatlantic steamer a few years ago gave exactly that test of the efficacy of prayer, but a natural law, the survival of the strongest, determined the fate of each. Of course, a million apparently favorable answers to prayer can be accounted for rationally and truthfully by the operation of natural law, and a million unanswered prayers alike find their failure because they seek things which are denied by natural law. My neighbor on the right prays for rain because his fruit trees need it, while my neighbor on the left, at the same time, prays for dry weather because his hay requires cutting. They have equal faith. Rain comes quickly by natural law, and the prayer for the salvation of the fruit crop, in the opinion of the owner of the trees, has been answered. The Japanese pray to their ancestral Gods for victory against Russia, and the Russians, in all their Christian churches, pray for victory to their armies. Non-Christian Japan is triumphant, therefore Christians say, "God works in a mysterious way his wonders to perform," and some say, "Oh, the Russians are not really Christians; they belong to the Greek Church." The truth is that the best military organization and highest patriotism won the struggle, irrespective of any prayer to anyone.

During the Sixteenth and Seventeenth Centuries, fervent and sincere prayers in great faith went up continuously from Lutherans, Scotch Presbyterians, Methodists, and the Puritans of England and of America, that Almighty God would guide them in

their religion and their acts. Equally sincere and devout prayers, of like tenor, were addressed to God by the divines and laity of the Church of England. We must also concede to leaders and adherents of the "Holy Catholic Church of Rome," during the same time, just as sincere and devout prayers that God would be their spiritual guide.

Surely, if prayer brought answers from God, such prayers, through two centuries would bring the Divine guidance, so that all of these Christian churches and sects would not lend themselves to basest superstition and cruelties unspeakable against poor, defenseless women. Yet, if we are to judge of God's favoritism to a religious sect through answering its prayers, only a certain faction of the Church of England received God's guidance during these centuries, and some of its greatest exponents were equally culpable with the other sects in the utter degradation of religious belief which they sanctioned and encouraged.

Of course, evolved humanity, whether called Christian or infidel, knows now that "witchcraft" was never a reality, but merely the imagined creature of ignorant, distorted superstition; yet each of the churches mentioned, persecuted, tortured, hanged and burned many, yes, literally, hundreds of poor women as "witches," or sanctioned and encouraged such acts, as desired of God.

For one instance, in England, when the Puritans were in power, Parliament issued a commission and sent two Presbyterian divines into the County of Suf-

folk, with the result that in that county alone sixty persons were hanged for witchcraft in a single year. In Scotland, at Leith, in 1664, nine women accused of witchcraft were burned together. All over Europe Catholic and Protestant Communities vied in persecuting, torturing and burning human beings as "possessed" with witchcraft, and Puritan New England did its share.

Great names of church history are forever debased by these proofs of Divine guidance (?) in answer to prayer. A long list of Catholic prelates and of leaders of Protestantism must have been unfavorably regarded by God, if we are to judge of the misguidance of their souls, notwithstanding their fervent prayers. John Wesley, Richard Baxter (he of Saint's Rest fame), Cotton Mather and many others, including popes and bishops of Catholicism, sanctioned, applauded and "conscientiously" advocated these persecutions. The history of this whole debasing record can be read in White's "History of the Warfare of Science with Theology," a book which every seeker of truth should read.

The worst of the fearful record is that these Christian persecutors found in what they call the "Holy Scriptures," the foul suggestion which induced their acts. John Wesley said: "The giving up of witchcraft is, in effect, the giving up of the Bible," but Science at last drove the believers in witches and witchcraft out of the fields of human endeavor. Yet,

all the time they devoutly believed their prayers for Divine guidance were being answered.

Is not the lesson obvious? Under the Divine Plan man must work out his own destiny. He can attain moral power and strength to lead a righteous life and to help his fellow men to advance spiritually by consciously using the spiritual laws which God has placed within his reach, and by always fearlessly seeking truth, irrespective of claim of revelation which, of necessity, is sheer hearsay to all save the one who claims to have received such revelation, and to him it is fraud or delusion.

While God's process denies the right to ask any special interposition of Providence in any human affair, it emphasizes the right of every human soul to constantly send forth to the Infinite One the adoration of spiritual love and highest worship.

An invocation which expresses spiritual love, highest reverence and all the yearnings of the soul toward God is inspired by the Divine Plan itself.

We may learn, but slowly, all the compensations which the new religion offers for mistaken ideals, which the larger truth will not permit us longer to cherish, but reflecting humanity has long seen that prayer to God has had no objective force.

Now we can find the subjective power of the outpouring of our souls to God sanctioned by the Infinite One and revealed in His process.

CHAPTER IV

NO CHURCHES—PERHAPS SOCIETIES—THE LAW OF SPIRITUAL TRANQUILIZATION

VII. NO CHURCHES—PERHAPS SOCIETIES

THE term, church, as defining a body of co-religionists, belongs peculiarly to the numerous antagonistic sects of Christianity, and as the Religion of the Spiritual Evolution, of innate necessity, rejects the religion of Christianity it would seem primarily that no attempt should be made to appropriate the word, church, either to represent the whole body of adherents of the Religion, or any of its congregations or the edifice in which separate bodies of its followers will assemble for worship and instruction. For this reason, the author has used the name, temple, for the houses of worship of the new religion. While amongst religions of the past, and some of the present, the temples have been debased with sacrificial and other degrading ceremonies and with priestly domination, yet they have always been the sacred places of the believers of the religion. Generically, there would seem to be no reason why the term should not be chosen to constitute the name of the edifice wherein a congregation of Spiritual Evolutionists will worship.

As to the name which shall be given to a body of worshippers who unite together at one place, a sug-

gestion may not be deemed amiss. The association of a number of co-religionists, in one common effort, finds the word, "society," as one accepted and appropriate designation. It may be that a better word can be found, but if the constructive suggestions of this book are acted upon by Spiritual Evolutionists, some such designation must be accepted. There will be local societies and general societies if any effective organization is made.

VIII. THE LAW OF SPIRITUAL TRANQUILIZATION

In this age, in which great changes are taking place in the religious views of humanity at large, it is, perhaps, very natural that there should have arisen sects and cults which base their tenets on a single great spiritual law, comprising a part of the Ethical Process under which humanity is advancing.

It is supremely significant that, no matter what false premises such a sect may assign to utilize the great law, its influence for good becomes operative whenever humanity surrenders to its beneficent power.

So called, Christian Science, the New Thought, mental suggestions by physicians to patients, and the power of auto-suggestion in conquering disease, all relate to a single beneficent law, which the author terms the Law of Spiritual Tranquilization.

What follows is offered more as a suggestion of the nature of this law than as its scientific formulation. As a matter of scientific truth, it is fully recognized

by physicians and psychologists that certain mental states of individuals produce numerous disorders of the functional activities of the human body. Worry, anxiety, mental harassments, sorrow, and, in general, nervous strain produced by any cause, tend strongly to so disturb the entire nervous system as to produce by reflex action indigestion, insomnia, and a long train of other physical disorders, which may result, if unchecked, in insanity or death, or a life of unhappiness and misery. Also it is well known that the mental condition of a patient may greatly aggravate the severity of a disease or it may greatly assist in recovery. These are facts of scientific observation, quite universal amongst all peoples of earth.

Christian "Science" would say that all pain and disorder is simply the product of "mortal mind," but one must fancy that if this kind of a scientist puts on a pair of shoes several sizes too small for his feet, that the resultant pain arises not from "mortal mind," but because of two laws of the Infinite One, the first that two bodies cannot occupy the same space at the same time, and the second that undue temporary constriction of human feet will produce a condition of pain which cannot be excluded from the consciousness of the normal individual. Of course, the law controlling the latter phenomena is much broader than here stated.

As "mortal mind" must necessarily mean all that lies within human consciousness, it rather staggers one to contemplate a so-called "science," which would

obliterate human intelligence. That would be "Nirvana," indeed. If it is said there is some occult segregation of one part of consciousness called "mortal mind" from another part called "the thought of the Infinite," then a sufficient answer is, that all that exists is within "the thought of the Infinite," including human pain and disease.

But Christian "Scientists" are using, with considerable success, in the alleviation of diseases or functional disorders created by mental disturbances, the Law of Spiritual Tranquilization. So, too, with equal success in like disorders, the followers of the New Thought are using the same law.

Likewise, physicians have for ages used this great law of healing by making tranquilizing suggestions in treating diseases which owe their origin to nervous disarrangements or are affected thereby. A mother uses the same law when her child is hurt and she suggests to it that the pain will soon go, and "kisses the spot to make it well." Also, many a man and many a woman has, by auto-suggestion, obtained the blessings of this law.

Tranquilization of one's spirit may come through many channels of suggestion, and then the benefits of the law will come if the serenity of soul which the law makes possible is attained.

In the Religion of Spiritual Evolution, it is most desirable that we should learn more and more about this law, and in its use that we should clearly ascribe its beneficent power to the Infinite One. It is part of

His Divine Plan that the soul may thus highly rule in serene religious strength, the ever-sensitive nervous system, and that amongst disorder and disease tranquil hope shall bring blessings to him who surrenders to the potency of the law.

One can say to his brother of the race, or to his sister of the race, "Lift up your soul, in high faith, to the Infinite One, and fill it with the knowledge that His Plan for mankind is righteous and the highest good. Tranquilize everything within your consciousness. Crowd out every thought which hinders the attainment of serene, constant hopefulness. Then, no matter whether pain wracks your body or disease drags it downward toward physical death, you have triumphed in your soul, and that is most worthy within the design of God."

CHAPTER V

A RELIGION OF HAPPINESS AND OPTIMISM

CONCLUSION

IX. A RELIGION OF HAPPINESS AND OPTIMISM

IN the law of the Upward Way inheres great spiritual hope and a pledge of ethical happiness to everyone who will comprehend its meaning and will join in furthering its divine potency upon the destiny of man. When one seeking truth and willing to follow its dictates has demonstrated to the satisfaction of his intelligence that, under design of God, the human race is ever progressing toward higher spirituality, then, hoping for the better and working for the better, become the sources of religious optimism and spiritual happiness which cannot fail to bless the life of such a one.

In a practical way, the Religion of the Spiritual Evolution of Man will open up vast and ever-expanding fields of human endeavor for race-uplifting, which will give happy, strong purpose to the spiritual life of each person who truly seeks to carry out the objects of the religion, and, likewise, will make happy and hopeful all the daily life of the true believer in the religion.

When many shall join in united intelligent effort to crush down and destroy the things which hinder the spiritual progress of mankind and to build up and foster all which tends to bring the human race to higher spirituality, can there be any question that the individual will find happiness and religious satisfaction in helping on the great work? Will not spiritual life become broadened and the appreciation of nature in all its phases become more satisfying when it is comprehended that, within the process of God, purest and highest love, as well as the sense of grandeur, beauty and joy and ethical pleasure, well up in human consciousness as part of the supreme fact that the Infinite One is immanent in all His plan for man and in all His works in the Cosmos?

Will not the expansion of such ideas in the souls of men bring into their daily lives a source of personal happiness which will carry them through life's trials and struggles with supreme faith in the ultimate goodness of all which exists and which will prevent a surrender of their souls to despair or hopelessness?

Doubtless we must slowly learn the better happiness and many of us who are now living will fail to get more than glimpses of its coming glory, which will beautify the lives of those who follow us in life's great stream, but this better happiness is as surely foreshadowed in Spiritual Evolution as, in cosmic evolution, is the continuity of human life into the far ages of a time we cannot now measure.

X. CONCLUSION

In concluding this book, the author sends this message to everyone who believes in evolution as a unified process under which the Cosmos is unfolding, both as a material universe and as a psychic universe.

If you have not already sought knowledge of the full import of the evolution of man, if you have not valued the progress of the human race, from the ape-like men to the highest ethical natures of today, if you have not seen the design of the Infinite One in all evolution, I beseech you to begin anew your search for truth, and with honesty and spiritual desire, endeavor to bring into your own soul the proof of the essential harmony between science and religion, which surely exists, and if you find such harmony, do not fail to become one of those who will teach it to all mankind.

To the many who have perceived the truth respecting the evolution of man, that our race is slowly rising to higher spiritual life under the Divine Plan for humanity, I ask: Is it not our common and imperative duty to broadly organize a religion for uplifting all mankind to which we can give highest spiritual allegiance within the safe realms of scientific truth?

I believe in my soul that God, through the Spiritual Evolution of Man, has so ordained.

THE END

